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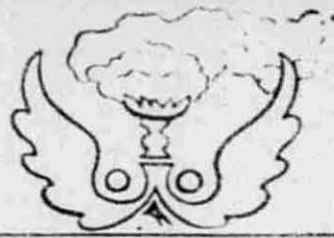
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# The Anchor.

DECEMBER.



HOLLAND, MICHIGAN

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# THE ANCHOR.

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## Christian Science.

All has been in vain. The world heretofore has been a world of fools. Ignorance has reigned supreme. Where men during all these ages past have sought for truth, and, according to our human way of thinking, have been wonderfully successful, they have been deceived and duped by the error of their senses. The so called Grecian and Roman philosophy and other philosophies are but a misnomer. All the work of theologians is but a product of we know not what; but a bauble with which these have played; but the delusions of their own brain. Man has been but a stupid, a non-intelligent being, a know-nothing. He could not think. All was darkness, all was ignorance.

Such was the sad condition of affairs until about the middle of the past century. Then suddenly there flashed across the midnight heavens one glorious beam of light which dispelled all darkness from its pathway. The world was to be saved from this curse of ignorance, from the delusion of her mind and the deception of her own senses, from error. She was not always, thank providence, to be left in this sad plight, for lo!—the champion, Mrs. Mary B. Eddy has come to the rescue. She, a thinking being, as leader, has hewn a pathway thro the forests of the hitherto unknown.

We have been led to expatiate in such a fashion by these



words which we found on the very first page of Mrs. Eddy's work, "Science & Health with Key to the Scriptures." "The time for thinkers has come."

As far as we have been able to learn Mrs. Eddy was born in Tilton, N. H. As a girl she applied herself to her studies with an unusual zeal, delighting in philosophy, logic and moral science as well as looking into the ancient languages—Hebrew, Greek and Latin. Apparently, however, she gives evidence in her writings, not at all infrequently, that her knowledge of classical languages was not very extensive or thorough. In this way only can we account for her defence of her system against the charge of Pantheism, upon the assumption that the word Pantheism is derived from the sylvan God Pan and numberless similar misconceptions and mistakes. Apparently even as a child Mrs. Eddy was subject to hallucination and mental delusions. She writes: "For some twelve mo's, I repeatedly heard a voice calling me distinctly by name, three times in an ascending scale." Her mother persistently ignored the occurrence but one day she told Mary of little Samuel and bade her answer when next she heard the voice,—“Speak Lord, for thy servant heareth.” The child obeyed, but the result was disappointing, for she writes, “When the call came again I did answer in the words of Samuel, but never again to material senses was that mysterious call audibly repeated.”—Apparently the voice had nothing particular to say.

Miss Mary Baker, in 1843, married Col. George Washington Glover. But this one, her first husband was spared to her for only one brief year. He was a victim of the yellow fever which raged in Wilmington, North Carolina. Her second marriage, with a dentist, Dr. Patterson, was, as she says, very unfortunate for she was compelled to ask a bill of divorce; of which period she writes,—“It is well to know, dear reader, that this bit of *material* history is but the record of dreams not of real existence, and the dream has no place in Christian Science.” Such an unreal experience, and unpleasant dream seems, however, to have been no real discouragement for further trials to brave the storms of the matrimonial sea. Her third husband was Asa Gilbert Eddy. This seems to have been real existence, for she characterizes it as a blessed and spiritual union, which is to be accounted for, probably, by his receptivity of her dicta, her system. Dr. Eddy was the first student to publicly announce himself a Christian Scientist. Altho Mrs. Eddy claims there is no death, we nevertheless find that this her third husband also followed the way of all flesh, leaving her a widow in 1882.

Mrs. Eddy previous to her discovery of Christian Science was a homeopathic physician. Her experiments in homeopathy made her sceptical as to material curative methods. In Mrs. Eddy's account of her homeopathic success, she speaks of her

success in healing with unmedicated pellets and with diluted salt water, mentioning it quite as a matter of course, and showing no sign of any moral compunction in view of her own humbuggery. “In her revolt against the use of drugs, our new reformer was further encouraged by the outspoken skepticism of Dr. Benjamin Rush and various other medical men. Among these was Dr. James Johnson who expressed the startling opinion that, if there were not a single physician, surgeon, apothecary, chemist, druggist or drug in the world, there would be less sickness and less mortality.” She was then, according to her own testimony a conscious quack, deeming all other practitioners equally dishonest with herself and fully convinced that all drugs were worthless. While in this state of mind she began to muse on the healing practiced in the Primitive Church, together with the admitted fact that the mind has much to do with both the cause and cure of disease. At last, she avers, when desperately ill and “standing within the shadow of the death valley” she lighted upon her marvelous discovery and received her call to become the prophetess of a new dispensation.

From the year 1866-1869 Mrs. Eddy withdrew from the world, to meditate, to pray and to search the scriptures. She immediately began her work of writing her system, and in 1875 she gave to the world her first edition of “Science and Health with Key to the Holy Scriptures.” She advances the claim that God's revelation of Himself hitherto had been incomplete, and she maintains that God revealed Himself directly to Mrs. Eddy, giving to her the truths of completed revelation for the future generation. She writes “Even the Scriptures gave no direct interpretation of the Scientific basis for demonstrating the spiritual principle of healing, until our Heavenly Father saw fit through the ‘Key to the Scriptures in Science and Health’ to unlock this mystery of godliness.” She is therefore inspired of God and this her theology is inspired truth. She seems to forget the curse of the Seer upon Patmos, when he writes, (Rev. 22:1, 4) “I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this book, and if any man shall take away from the words of this prophecy, God shall take away his part from the tree of life and out of the holy city which are written in this book.” Is this her text book of Christian Science inspired? and yet we find that Mrs. Eddy has made two revisions of her first edition of “Science and Health with key to the Scriptures.” Does this work contain the revelation of God unto mankind? We nevertheless find that Mrs. Eddy has secured a personal copyright upon this truth that has been revealed by God, thro means of Mrs. Eddy, for the welfare and salvation of mankind. Nay she goes still further. The very first instruction received by a christian scientist is to secure for



himself a copy of "Science and Health"—her text book, but each one must pay Mrs. Eddy the price of two dollars and fifty cents for her book. Is this a revelation of God? What is it then that justifies her to copyright this revelation. Is this the truth of God which means the salvation of mankind? Why then not give it to be printed by every press of the land, yea of the world and spread this truth broadcast amongst the people?

To give an idea of the system of Mrs. Eddy, if such it can be called, is no easy matter and still more so, when one has no source for information save her critics. She defines God as being—"Divine principle, Supreme, Incorporeal Being, Life, Truth, Love, Mind, Spirit, Soul" and to these she adds in a subsequent definition—"Substance, Intelligence" declaring Him to be "the great I am, the all knowing, all-acting, all-wise, all loving and eternal one." She evidently holds to the Pythagorean doctrine, that God is the soul of the universe. God and man are essentially and eternally one; the separation is only in our consciousness. There is but one mind,—God, and each person is an individualized expression of that mind. There is no personal deity, since limitless personality is inconceivable. God is love, and love is a principle and not person. (Such is the nature of much of her logic and reasoning.) Mind is the only real substance, God is mind, therefore God is the only substance. There are but two realities namely God and the idea of God, or man. All is mind there is no matter.

Is God mind? Man is also mind. But here, as is so frequently the case, she leaves us in doubt what she really considers man to be. At one time she claims God is the sum of all things. Then again she maintains man *himself* to be mind and in another place she speaks of Man as an expression of the God mind. "Man was and is God's idea, even the infinite expression of infinite Mind and co-existent and co-eternal with that Mind. Man has been forever in the eternal Mind, God; Man's consciousness and individuality are reflectives of God, the emanatives of Him who is Life, Truth and Love." But here again we find several contradictions. (Mrs. Eddy's work is full of such and still greater contradictions.) She says—"God is all." How is it that man, who is of that *all*, can have an individuality and self-consciousness. Again, above she very heartily denied the individuality and personality of God. How is it, then, that she can speak of Man's consciousness and individuality as being reflections of God, who has no individuality but is only a principle, the good?

She also in her definition holds that man is co-existent and co-eternal with God. Here her reasoning: "If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if life ever had any

beginning it must have also an ending. Wonderful how some conclusions are reached. But if this is her conclusion, the pre-existence of man, what must and can she do to harmonize with her teachings the biblical account in Genesis? Evidently Adam is a hard nut to crack, for she gives us fully a page in her attempts to define him of which we give a taste. "Error; a falsity; the belief in original sin, sickness and death; evil, the opposite of Good, or God; a curse; a belief in intelligent matter; red sandstone; the first god of mythology and unreality, the image and likeness of God's opposites, namely—matter, sin, sickness and death; the antipodes of Truth; the counterfeit of life; the opposite of love;" in fact, she makes strenuous efforts, as it seems, to emburden poor old Adam with every curse of her vocabulary. Listen also to some of her adamic exegesis, "Divide the name Adam into two syllables and it reads a dam, or obstruction. She says this suggests the thought of something fluid, or mortal mind mixed in solution; of the darkness, which seemed to appear, when darkness was upon the face of the deep, and matter stood as opposite to spirit; as that which was accursed."—A very Adamic suggestion. Undoubtedly also a production of some fluid, or mortal mind mixed in solution.

Mrs. Eddy has said: There are but two realities, namely, God, or mind, and the idea of God, or man, which is also mind, so she denies the existence of matter. "Matter is nothing, nothing is matter," is her expression. There is, therefore, no earth upon which we stand; no sun, moon or stars, whence cometh our light; no trees by whose branches and leaves we are screened from the rays of the burning sun; no flowers which delight our eyes. All this is but a delusion of the senses. They do not exist; they are matter, and matter is nothing. All that we see or taste or feel is nothing. The senses are not to be trusted. They are deceived. These ideas have such a hold upon our minds that we think we taste, we think we feel, we think we see—this is the only existence of matter. Non est is the dictum of Mrs. Eddy—matter is not. But whence, pray, come your ideas? He only, that has seen things, can have an idea of the beautiful variegation of colors in the flowers. He only who has handled a stone or hard substance can speak of its solidity. But hear again Mrs. Eddy's dictum: "Psychology is no science; the senses are untrustworthy and are deceived." Such is her position with regard to the existence of matter; now follow whither she leads us with her usual method of argument. Remember her previous statement, "Matter etc." Nevertheless she speaks of this existing nothing. "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling and you call this belief a boil. You say "Toil fatigues me;" but what is this you or me? Is it



muscle or mind? Which one is tired and speaks? Without mind could the muscles be tired? Do the muscles talk or do you talk for them? Matter is not intelligent. Mortal mind does the talking, and that which affirms it to be tired must make it so." How is that as an unfounded statement? And yet nothing unusual for Mrs. Eddy. Again—"Food neither strengthens nor weakens the body. Mind alone does that. The truth is food and does not effect the life of man, hence food is unnecessary." But fortunately for herself and her fellow deluded ones, here she fails to abide by her principle, for she advises: "It would be foolish to venture beyond our present understanding; foolish to stop eating, until we gain more goodness and a clearer apprehension of the living God." Would it not be equally foolish for them to eat, since an expression of this process might be read as follows: the unreal matter, the so called body, must use unreal substance and engage in a vain process of delusive mastication of a nihil something, in order to satisfy unreal desires which arise from unreal sources, and at the same time to avoid an imaginary something, namely, death, which is nothing?

We have now her idea of God, of man, and of matter; and in all of these we have found her unscriptural and hence unchristian. How, then, can this be a *Christian Science*? She has denied every fundamental truth of Scripture, but she dares go still further in her radical, unreasonable, non-sensical claims. She now overthrows the whole scheme of salvation by one statement. She denies the existence of that which for ages has been admitted in every land, and by every people, yes, by the conscience of every individual, as a fact. Whereas the Holy Writ says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" and again, "If we say we have not sinned, we make Him a liar and his word is not in us," nevertheless, Mrs. Eddy in her so called *Christian Science*, which she claims as being in harmony with Scripture, denies there being any sin. She has designated God as being a principle—love, wisdom, goodness and truth. Note her dogma: "Since God is all goodness and truth, and since there is no evil in Him, I deny that there is any reality to evil at all; there is no real power in sin or death. Sin is a mere illusion of mortal mind." "We must learn," says she, "that evil is the awful deception and unreality of existence. The only reality of sin, sickness or death is the awful fact that unrealities seem real to human beliefs, until God strips off their disguise. Sin, sickness, and death are to be classed as effects of error. Soul is the divine principle of man, and never sins. The human race has not wandered from God."

What then the need of a Christ, the Son of God, to save mankind? She says, "Jesus is the model man, over whom we

throw the various garments of thought, to study their effects; and the privilege is granted each child of God to select the garment which is most becoming. In this sense only is Jesus our Savior and Redeemer; not vicariously and by substitution, but by posing before us as a model to instruct us in the nature and character of thoughts and their effects upon man; to save us from suffering by donning only those garments that clothed Him with joy; and by refusing to be arrayed in the habiliments which bring sorrow and pain." Again—"The blunder of the world is, in assuming and supposing that the man of Galilee possessed power in excess of the residue of mankind. Such an ignoble conception of deity, travesties, justice, and equality. A God can have no favorites. Jesus possessed no power in excess of yourself. The Christ mind belongs to the universe. It is the generic mind of man. All can assimilate it. It is not the specific mind of the Nazarine. God has no specific son. Man is the son of God." What a misnomer! Can that be a Christian Science?

She denies the deity of Christ. He is but mere man, and was differentiated from other men only in that he understood perfectly the science of life. The Nazarine lived in the world and dwelt among mankind only as an example, a model as to what the Christian Scientist can do and can be; how he can be free from all error, sin, pain, sickness and death.

Christ has therefore not come as a mediator, as a substitute, as a Savior. Since there is no sin, no atonement is needed. Sin is but a belief, an idea. "Therefore," says she, "God's pardon of sin consists only in giving relief from this false idea. It means only to remove our knowledge of what is not."

Such is but the feeble attempt of the writer to give you an idea of Mrs. Eddy's creed, as she gives it in her text book, "Science and Wealth" with Key to the Holy Scriptures. And now to give you in a few words an idea of her healing methods.

Mrs. Eddy's work of healing is based upon these words of John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also and greater works than these shall he do." We have already given you these her tenets. Matter is an error, is it not? Matter without mind feels no pain; and mind does not exist in matter; hence we must necessarily conclude that there is no pain, or sickness. What we call pain etc., is simply an idea. An idea is efficiently caused by the mind. If mind is the cause, it can be and must also be the cure. Behold another of her syllogisms: "Mind existed before medicine, mind originated medicine therefore mind and not medicine is the restoring influence." Verily, this is sophistry with a vengeance. We have undoubtedly already grasped her method of healing. If pain and sickness is merely an idea, existing in the mind, it becomes very evident that the only thing to



be done is to remove this idea. This is therefore, the work pure and simple, of the Christian Scientist Healer. The process is something as follows: The patient must read carefully and continuously, and must be absorbed in following the thought given in the Christian Science text book. When she feels pain she is to repeat sentences such as this: "There is no matter,—hence there can be no pain, pain is but an idea, mind alone can cure this idea." Such is their method of healing. We admit that numbers have been healed, but we would further say that Christian Scientists are not the only ones, nor the first ones, to employ this method of healing. Numbers of others have employed similar methods with equal success. We know that mind has a power over mind, and mind has power over its own body, but we leave this to be discussed in other papers. But not this one fact, if others have used similar methods, which are practically the same in principal and with the same success, then Mrs. Eddy cannot make use of her success in healing, as a mathematical demonstration that Christian Science is the true religion.

Christian Science already numbers 300 churches, 80,000 members, some 300,000 adherents, and 12,000 healers and teachers. Such is the church, but she is growing rapidly. It is high time for the Christian church, the true church, to awaken from her sleep in order to meet the new anti-Christ of today.

JOHN H. STRAKS, '00.

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#### Contrast.

Often sadness and regret steal darkly  
O'er my soul, my eyes grow dim, and bitter  
Fall the scalding tears. Thoughts of wasted days,  
Of idle hours, hover as a deep cloud  
Around me, and dreadful gloom lies heavy  
On my heart.

Pensive I sit and dream; black  
Melancholy on my bosom sits enthroned.  
Glad nature sends her blossoms forth and  
Makes the black earth bright. I see without, green  
Trees with budding leaves, gay plants with coloring  
Flowers. The stream beyond my window flows serene;  
The giant oak scarce nestles in the breeze,  
So gently breathes the zephyr thro its top.

My mood but ill accords with Nature's state.  
Horrid dread and heavy care rob my soul  
Of quiet. Peace and pleasure, joy and mirth—  
Of these it has no share. A guilty conscience throbs  
Unceasingly for answer: "What are thou  
Doing with the talent given thee? Why

Hast thou squandered recklessly in indolence  
And dalliance what should in others' aid  
Have been employed? Of nobler impulse all  
Untouched, listless, without ambition dost  
Thou live; nor think of ought beyond thyself.  
Rouse thyself! Aim to be a hero in  
The conflict which surrounds thee everywhere!"  
Thus spoke conscience, and Nature still smiled on.

Without was soothing quiet and calmness;  
Within was storm and dreadful strife. The trees'  
Serene repose reflected not itself in the  
Weak mortal. The flowers' brightness found no  
Answering gleam in my sad eyes. The breeze,  
So gentle, breathed no peace into my soul.  
I was at strife with Nature.

Bitter regret  
Made me swear that I would better do. I  
Said: Nature my teacher shall be—she shall  
Lead me to accord more fully with what round  
Me is. I'll follow her to hopes more high,  
To thoughts more pure, to nobler dreams, to tasks  
That fuller with her plan accord.

And then  
My life will be a happier one. Lonely  
Hours of sadness will come no more, nor dismal  
Thoughts of past mistakes. My path shall be thro  
Pleasant places; another's joy shall be  
My aim—then Peace will make her home with me.

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#### EDITORIALS.

##### Thanksgiving Day.

Has Thanksgiving Day been observed as it should? If feasting and emptying the cups of Bacchus was the purpose for which the day was set apart, it has been a grand success. If it is the day set apart for our universities and minor colleges to struggle on the foot-ball fields for championship, surrounded by thousands of loud-cheering spectators to encourage them in their hard, struggling battle, then truly, its purpose has reached its ideal.

We are losing sight of the great, glorious and grand idea that the saviour of our country had in view, when this day was first proclaimed a national holiday. We have surely misinter-



preted the meaning of the words: "We as a nation should render thanks unto God for the bountiful blessings that have ever been ours." If we do the opposite of what we are ordered to do, it would be better if we had not labored at all. If we, as a people, disgrace this day by feasting, drinking, sports, and other frivolities instead of observing it as it ought to be, it would be better, if we had no holiday at all. It is sad but true that the many, and not the few, have lost sight of Lincoln's idea.

x x x

### The Support of a College Paper.

There is hardly a college or high school of any importance which can not boast of a publication that reveals the spirit and tenor of the institution, and which is the forum where the thoughts of the little school world may find expression. Where once such a paper is in existence, the studentry would not do without it. It would, indeed, be a sad index of college life and spirit, if a publication were allowed to be discontinued. Such a thing would, however, not occur without the loud protests of the alumni and of the student body. But when it comes to support the college paper, the one who would protest the loudest against its discontinuance is often least heard from. And yet, it is very evident that a journal which is not supported must soon have run its course. Every college paper needs financial and literary support. From what other place can this be expected than from the alumni and the undergraduates? All responsibility narrows down to them. If they do not subscribe and pay for their own publication, but by a false economy try to save the small sum; and then read the paper over a neighbor's shoulder, pray, where-with shall the publishers be paid? But there is another difficulty, and this often becomes a perplexing problem to the editor. Whence is all the material for the paper to be had? The alumni and the students must be the great resource from which the editor can draw. If the articles are not written by them, the paper is no longer a representative of the institution.

THE ANCHOR writes this not by way of complaint, but only as a reminder that the student body as a whole is responsible for the paper, and not the editors alone. The task of the editor is arduous enough excluding the soliciting of the articles, and if his earnest requests are met with cold and indifferent responses, his task is discouraging to say the least. Let every one who has the welfare of THE ANCHOR at heart, cheerfully respond when he is called upon.

### Athletics

The foot-ball season of '02 is of the past. Never before has such enthusiasm been seen at Hope College. As many as three class games have been played in one week. The Freshman have carried off the palm of victory, with the A's as close seconds. The scores in all the games were very close. In two the victory depended upon a goal kick. THE ANCHOR expresses the hope that the next season may see an enthusiasm still greater than that of the one just past.

In the "gym" basket ball teams galore can be found every afternoon. Last week a match game was played between Juniors and Sophs, in which the Sophs won by a score of 21 to 11. Basket Ball will this year be under the supervision of the Gymnasium Association, hence there will be no more independent teams such as the Olympics. It is hoped that by this arrangement a truly representative team may be obtained. Negotiations are in progress with the Y. M. C. A's. of Grand Rapids and Muskegon for games to be played at home.

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### Dr. Oltmans and Dr. Conklin.

Hope College was especially favored last week in being allowed to enjoy the pleasure of the company of two of the greatest and most honored men in the Reformed church of America, Dr. Oltmans and Dr. Conklin. Dr. Oltmans, who has returned from the Japanese Mission Field for a short sojourn in his native land, has been visiting his relatives in Holland. Dr. Conklin has been making a circuit of the Western churches for the purpose of finding men for the Foreign Board to send out. Whether by chance or pre-arrangement, these men, who work in the same general field, but upon whom nevertheless such diverse duties devolve, met in Holland, and the students enjoyed the rare pleasure of seeing and hearing them, not once, but many times. The Missionary spirit among Hope's students, never dormant, has by Dr. Oltman's talks and Dr. Conklin's pleas been aroused to greater activity; surely, it is reasonable to hope that their work done in our midst will not be barren of fruit for the glorious cause which they so ably represent.

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### AMONG THE SOCIETIES.

Y. M. C. A.

The month of November has always been a spiritually helpful one for our Y. M. C. A. This year, too, the students looked forward to it with great anticipations, and the results of the week



of prayer prove that their expectations were realized, their prayers heard. There was an unusually large attendance every day at the meetings, and enthusiasm was a characteristic of the entire series. The closing days were of such interest that there was a general expression of regret that the meetings must close. The Seminary, faculty and students, as was their custom, attended regularly and took an active part in the services.

Dr. Oltmans conducted the meeting on Sunday evening. Rev. Mr. Dubbink led on Monday, Tuesday's session was led by the president, Wednesday's session by S. C. Nettinga, Professor Bergen conducted the decision meeting on Thursday and Rev. S. Van der Werf led the closing session.

The weekly prayer meetings were conducted by Messrs. McCarthy, Wubbena, Welmers, and Jas. Dykema.

The mission class is studying the life of Mac Kay. A very interesting address, on the subject "Japan," was given before the class by Dr. Oltmans on November 22.

The attendance at the Sunday schools owing to the beautiful weather and the approach of the all significant Christmas season, is increasing each week. Owing to an appointment by his church to a field of work near Hamilton, Mr. McCarthy resigned his superintendency of the Beechwood Sunday school. Mr. A. Walvoord has been chosen to fill the vacancy at this school.

#### Y. W. C. A.

Hope College this year, for the first time, had a delegate at the State Y. W. C. A. A convention and the college Y. W. C. A. was privileged to hear a most inspiring report of what was said and done at Ypsilanti from our delegate, Miss Lilla Thurber. This report was presented during the social hour given by the Membership Committee at the home of Miss Hoyt, on Oct. 27. This committee hopes to conduct social gatherings of the association once each month. The social side of college life has never been much developed for the girls of Hope, but the committee feels that something should be done along this line.

A most interesting prayer meeting was the one conducted by the Music Committee on the topic, "What is your favorite hymn?" Special music was a feature, and the history of some of the old favorite hymns were given. Most interesting of all were the personal testimonies of spiritual help and guidance derived from hymns.

During the week of prayer, as in two previous years, prayer meetings were held for a quarter of an hour before the chapel services. The interest manifested was greater than ever before. The attendance was fully 90 per cent of the entire number of girls in college, and the blessing we feel sure was also great; according to our faith.

#### FRATERNAL.

What is the F. S. doing? If our alumni but knew what excellent programs are sometimes rendered and what spirit prevails among the boys, we are sure it would cause the heart of every alumnus to beat with greater respect, to pulsate with deeper love, and to throb with more sincere devotion for their old fraternity. We cannot explain, in the few lines allotted us, the condition of the F. S., but it is alive with enthusiasm. The bond of fellowship is as tender as ever; and each feels that he has a solemn duty to perform, would he sustain the reputation which its founders and their successors have established. The duties, though sometimes heavy and difficult, are generally gladly performed and carried out with marked success.

Besides the usual numbers on a literary program, the committee, to enliven the meetings, intersperses the common duties with such numbers as satire, medley, dream, alligory, parody, monologue, reverie, eulogy, invective, etc. As a result the program becomes interesting, and, moreover, the means of training the members in different lines of literary work. In this way they are able to show their calibre. If there is any line in which a member is specially gifted it is sure to be brought out. This is evinced by the articles of superior merit that are at times delivered. Not only literary or intellectual, but fraternal and social growth are objective points which are aimed at and strongly striven for. The object to help develop an all around man has not been lost sight of during this term. A man may be strong spiritually, physically and intellectually, but if that is all, he has not all that is necessary nowadays. Man has in his nature or makeup, a certain social quality which must be developed and nourished. This the F. S. recognizes. There was a time when a recluse, hermit, or monk was perhaps looked upon with admiration, but not so to-day. A man must feel not merely at home or, in other words, not bashful in society, but must learn to know what it means to be in society. And a literary society can do a great deal to bring this about. It is again with pleasure that the F. S. looks forward to that happy social occasion which it soon hopes to enjoy. We wish that all our alumni could be present with us at that jovial meeting of the A. K. E.

#### MINERVA SOCIETY.

The M. S. has exceeded the most sanguine expectations of its promoters. An old adage says "A new broom sweeps clean." There are in this new broom strong evidences of stability as well. All of the innovations in the society have been improvements. Our serial story is very interesting. In reading "The Comedy of Errors" one would never imagine that it was written by novices. The lecture course promises to be entertaining and inter-



esting as well as instructive. The membership is much larger than was expected, in fact the society desires nothing but a continuance of its good beginning.

#### MELIPHONE.

Meliphone work is under full sway. Every Friday evening witnesses a crowded hall. The programs are such as to interest all. And as an inevitable result the order is perfect. The orations, essays, debates, readings, recitations and extemporaneous speaking are steadily maintained and are the backbone of the work. As occasion offers, originalities are introduced into the programs. A great deal of interest is at present being shown in music.

If there is anything that encourages and pleases the members of the Meliphone society, it is the kindly interest manifested by the college men, most of whom have been members in former years. They are always heartily welcome. Their goodwill and interest are deeply appreciated. And when we hear them from our platform ascribe so much of their education, so much of their development to the Meliphone, we are reassured that the time is being well spent and that the opportunity is one which we cannot afford to neglect.

#### X X X

#### Alumni.

The Rev. F. Lubbers, '96 of Lafayette, Ind., has been called for the second time to Waupun, Wis.

Oswald Visscher, '01, of the U. of M., spent his Thanksgiving vacation at home.

Rev. N. Boer, '97, of Jamestown, has received a call from the Bethany church at Grand Rapids.

Thomas Keppel, Prep. Dept., '94, at present holds the position of weighmaster at the Beet Sugar Factory in this city.

Rev. Geo. Niemeyer, '79, has been re-appointed as classical missionary for the Classis of Illinois.

Rev. Gustave Watermuelder, '97, of Fairview, Ill., has been called to the First Reformed church of Grand Rapids.

Miss Edith Weston, Prep. Dept., '01, is visiting with relatives at Plainfield, N. J.

Rev. J. J. Van Zanten, '80, of Cedar Grove, has been appointed as classical missionary of the Classis of Wisconsin.

Rev. S. Van der Werf, '92, of the First Reformed church of this city occupied the pulpit of his brother's church at Wicker, Ill., Sunday, Nov. 30; and on Tuesday evening, Dec. 2, he

spoke at Gibberville, Wis., his former charge, where a new church organ was dedicated. In his absence, the pulpit of his church here was occupied on Sunday morning by Mr. H. Boot, and in the afternoon by Mr. J. H. Straks, both of '00.

Miss Anna Riennens, '02, is this year studying at home, at Utrecht, Netherlands, preparatory to entering the University next year.

#### X X X

#### COLLEGE JOTTINGS.

Good Morning girls! !

Sheep or oxen.

Pass the bread.

Isn't it?

How are the niggers?

Why does Melly speak Dutch when telephoning?

Welmers is not going to elope.

The Prof. advises Mae not to give up courage. There is still hope.

Patsy says he had a fine time during the whole Thanksgiving vacation and it wasn't in Holland either.

Alice doesn't worry any more about the future—"Shorty" will get a call. Prof. Bergen is positive.

## Christmas Jewelry

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Muller—"Did you see my picture?"

A Junior to the librarian.

J. "I want a book on my ancestors."

L. "We haven't got any books on the monkey at present."

Roetman (speaking of early arrivals on a Monday morning)  
Yes, Bosch came home at half past twelve, and John at half past thirteen.

Prof. Mast now feels happier because Stuart lost his song; but whether it was in the woods is doubtful, it may be found at some time in Grand Rapids.

We are all glad to hear that "Huizy" intends to come back. Hope the better half will do likewise.

I would say yes.

Conundrum—What institution would stand as firm as ever when three corners were taken away?

Answer—Hope College when the three Hoekjes are gone.

Abe—"Say G——, *may-a-a-may a-ah.*"

She—"Well nevermind about May——. I have heard all about it."

Abe—"What? You don't think there is anything serious in that do you?"

She—"No, ah——that's all right——but I wish you would come home oftener over Sundays anyway."

Stegenga recently preached a new sermon from the text "Old Mother Hubbard." His conclusion was: "boys be careful that you don't become widows."

How could Poelman sit up till three o'clock and still not see the eclipse?

Prof. Yntema to the "A" class.

"Why did the Soph's hair all stand on end the other day when they were standing under the large belt at the sugar factory?"

J. De Cook—"They were all scared."

Prof. Kleinheksel says that Muste was a very promising young man when he came here but now he has gone to the bad.

The V. V. ites are all becoming rather musical. i. e. all sick of music.

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Prof. "What is the influence of apples on the body?"

Student, (who had just been eating several) "Painful."

Prof.—"No Sir."

Student—"I ought to know. I've got inside information."

Welmers to the professor—"Just a moment please; don't interrupt me!"

Bash—"Why in the name of common sense must any one study *Thucydides*?"

The Soph's have established an old bachelor society and have elected Van der Schoor as president.

Prof. to Poppen—"Just keep your thinking machine in motion."

Prof—"Where is Stillman?"

Class—"He has lost his glasses"

Prof.—"And now I suppose he will not be able to find them until he gets them so he can see to find them."

Some one advised Miss Th——r never to put her conversation into a talking machine, because they said, "it will wear out the machine with friction."

"I don't know anything about the *seven sisters* at night."

Two young ladies came in on the evening train from one of our neighboring towns and asked to be directed to Van Vleck Hall. Who can explain?

Steffens—"Seven, or more, or less."

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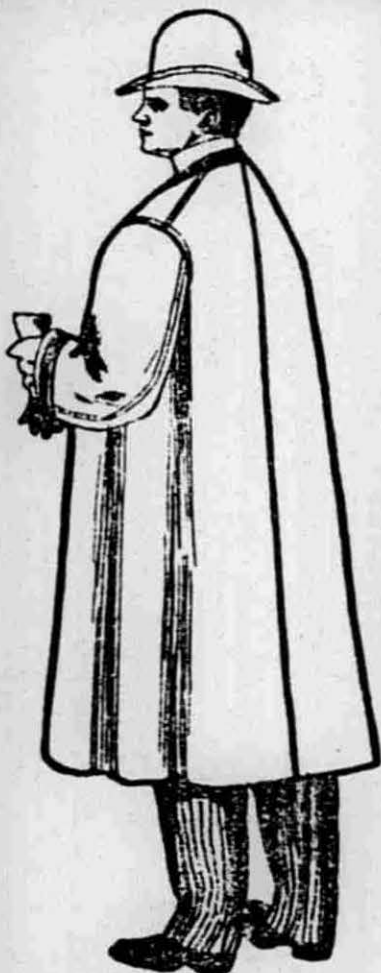
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Prof. to Bosch—"Some day you will get tired of posing as a court jester."

Have you read McCarthy's essay about the "nervous system" over which you can send messages to distant friends?

Wubbena—"I would tell him that I was engaged."



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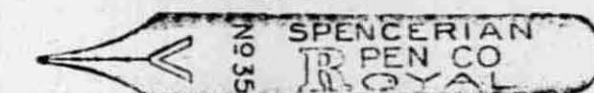
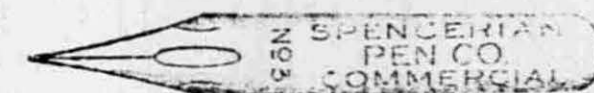
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